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THE BEQUEST OF
EVERT JANSEN WENDELL
(CLASS OF 1882)
OF NEW YORK

1918

Ezekiel Lyander Boscomb
son of Deacon Moses b. 3
Aug. 20 1777: graduated
at Dartmouth College 1798.
He was settled as a Unitar-
ian Minister at Gerry, now
Phillipston, Mass in 1800,
preached afterwards at
Charleston S.C. and Sava-
nah Ga. and was subse-
quently settled for many
years at Ashby Mass. He
m. in 1800 Priscilla Elvira
dan. of Rev. Joel Foster of
New Salem. She died at

Northampton April 6 1801.
he mar. Sally dau. of Silas
Holman of Templeton Mass
She d. in July 1805 having
borne one child. He m.
Jan'y. 1806 Ruth wid. of Dr
Asa Miles of Dartmouth
and dau. of Col. Wm Hend
Shack of Leicester b. Dec.
15 1772. He died April
1 1881 at Fitz William N.
and was buried at Ash
Mass. His widow died
Feb'y. 19. 1848 - Issue
9 children. See the

Bascom Genealogy by E. D.
Harris p 44 - 1870 -

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Farewell!

A

DISCOURSE,

DELIVERED AT

PHILLIPSTON,

DECEMBER 31, 1820.

BY EZEKIEL L. BASCOM, A. M.

IMMEDIATELY AFTER

THE DISSOLUTION OF HIS PASTORAL RELATION
TO THAT CHURCH AND PEOPLE.

—•—
"I follow where my Father leads,
"And He supports my steps."

"Tempora mutantur ;
et nos mutamur cum illis."

~~~~~  
WORCESTER :

PRINTED BY MANNING AND TRUMBULL.....FEB. 1821.

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FROM  
THE BEQUEST OF  
EVERT JANSEN WENDELL  
1918

## Dedication.

TO his Friends in PHILLIPSTON, particularly,  
and to the numerous Assembly, generally, who attended the Religious Services at Phillipston, Dec. 31st, 1820—the following Discourse is respectfully dedicated,

By their highly obligated Friend  
and Servant,

EZEKIEL L. BASCOM.

*January 30, 1821.*



## *Advertisement.*

AT the urgent request of many who heard it, this “Farewell” is reluctantly submitted to the press. Were it not that the writer feels under *special* obligations to his friends, he could not consent to its publication. But he does not feel at liberty, after all their benevolence, to refuse them any reasonable request. The peculiar circumstances of embarrassment, under which the writer was laid at the time of writing the Discourse, are known to but few. As far as they are known, they afford a sufficient apology for the incoherence of the Discourse ;—for the sentiments quoted ; for the want of “quotations.” The *generous* publick will excuse all.



## A DISCOURSE, &c.

ST. JOHN, xvi. 7.

“ ——— IT IS EXPEDIENT FOR YOU THAT I GO AWAY.”

ON an occasion so interesting as the present, and under circumstances so peculiar, the selection of a subject is not without its difficulty; and the management of the subject selected has trials, of which few will be able to form an adequate idea.

But it is a most happy consideration, that, under the most painful exigencies of life, we have a Divine Friend, in whose example, instruction and counsel we may with safety confide.

The Son of God himself has condescended to speak to us, and converse with us, under this endearing character. Laying aside the majesty of a sovereign, He has assumed this more tender relation.

The Discourse from which the text is selected, shows his gracious condescension to the circumstances and feelings of those He is pleased to call his friends. O, blessed Redeemer! O, happy disciples! And must you part? Must *friends* so endeared be *separated*? Must this good Captain be

taken from this exposed band? Must this little flock be called to give up their Heavenly Shepherd? And not only so, but told in the moment of separation that *it was expedient for them that He should go away?*

O, mystery of Providence! Round about thee, O God, are dark waters, and thick clouds of the sky! Thy footsteps are in the mighty deep!

The time when our Saviour uttered the words of our text was one of the most important and interesting times noticed in the annals of the world. He had been sent to *his own*, and had learned by painful experience that his own *would not receive Him*. His hour was now almost come that He must leave the little family He had gathered, and repair to other realms. "Yet a *little while*, and I am with you." His death was at hand—but only the next day. "I go away—and you shall seek me; but whither I go you cannot come now." To show his tender and parental affection for them, He calls them his "little children," and kindly forewarns them how sensibly they must soon feel the loss they were about to sustain by his removal.

The whole address contained in the context, and the two preceding chapters, is the most memorable and the most consolatory of our Saviour's discourses to his disciples. It is introduced in language calculated to warm and animate the most desponding.—"Let not your hearts be troubled. In my Father's house are many mansions. I go to prepare a place for you. I will come again."

This address was made in the "guest-chamber," where the Passover had been prepared, and

where the Holy Supper was instituted. The disciples were sorrowful because their Master had just told them He was *going away*. There seems, by the discourse itself, to have been three particular sources of sorrow in the minds of the disciples at the departure of their Friend and Master ; to all which he gives the most full and satisfactory answers.

The *first* of these was, the loss of their Friend in person. To this He answers in the tenderest manner, and assures them it was *expedient for them that He should go*, that He might prepare a place, where He could in due time receive them to himself.

The *second* was, the fear that, with the loss of Him, they should also lose those spiritual influences, which they had received by Him, and upon which their souls had lived. In answer to this, He assures them He should not be far from them. He should be sufficiently near to hear all their prayers, and sympathize in all their sorrows ; and if *they* would ask any thing of the Father in his name, He would do it for them : yes—and He *himself* would pray the Father for another Comforter, who *should be sent*, and continue with them forever ; and who, amid the sorrows of the world, should constantly support them with the manifestations of divine love.

The *third* source of sorrow, against which the compassionate Saviour would fortify the minds of his desponding disciples, and under which he would administer every necessary comfort, was, the prospect of those storms of peril and persecution, to which they would be exposed after his de-



parture. To this his answer is full of consolation.—“I will not leave you comfortless. Though the world seeth me no more, you shall see me. Because I live, you shall live also.” He adds the assurance—*I know* your fears; and I know they are well grounded; for “the time cometh when they shall put you out of the synagogues; and he that killeth you shall think he doeth God service! These things I tell you, that, when they come to pass, you may remember that I told you of them. But now I go to him that sent me, and sorrow hath filled your hearts. Nevertheless, I tell you the truth—*It is expedient for you that I go away*; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

The hour of separation is a most interesting hour. It calls up all the finer feelings of the heart; and when the word “*FAREWELL*” trembles on the tongue, a thousand tender images assemble around us. We see the pictures of “departed joys”—

“Departed—never to return!”

Desponding clouds surround us, darken the view of brighter scenes, and leave us to feel how much of wo may be crowded into this little span of our existence!

The brevity of human life, and the uncertain continuance of human enjoyments, have afforded themes to the moralizing pen in every age. One well remarks—“Mysterious is the origin of our being. We come into the world in tears, as though instinctive nature prepared her pupils for discipline in the school of adversity. The little

pupils weep not long before they discover the causes of sorrow. Too soon is grief brought home to every heart. As years increase, discoveries are made that in every bosom there are jarring passions—in every family griefs and trials—in every society afflictions and disappointments. So true is it, that through *much tribulation* we must seek another and a better country.

In this state of being, every thing reminds us of a perishable world. There is nothing permanent here—neither wealth, nor beauty, nor power—no, nor friendship! All will vanish as a dream! We are the children of vicissitude and misfortune; and every object we behold contains a memento of the transitory nature of earthly blessings. Our garments wax old about us; our habitations moulder over our heads; and the places that now know us, will soon know us no more.

“When a few years, or *days*, perhaps,  
 “Or moments, pass in silent lapse,  
 “Then *time* with us shall be no more!”

*Pleasure* is an *ignis fatuus*, always eluding our grasp, or disappointing our expectations. *Wealth* is a *tinsel*, shining in our possession through the glare of a prosperous day—then passing to other hands. *Ambition* has a *diadem*, which is “a crown of thorns.” Could we stand to-day on the summit of human glory, to-morrow the restless spirits of others might drag us to the gloomy vale of disappointment below. History presents to the imagination but a vast *church-yard* of empires, where epitaphs are recorded on the tombs of kingdoms,

and elegies on the urns of individuals! The aged Hebrews, returning to Zion, who had seen the beautiful temple of Solomon, bitterly wept when they remembered the days of its magnificence. Alas! the scenes were changed, and the walks of Mount Moriah were left desolate and lonely! Such is the picture of human vicissitudes—such is the state, and such the temporal hopes of man!

Wretched, then, would be our situation—miserable this little space of fugitive existence—did not Religion descend from Heaven to cheer the dark confines of the soul, and, like a ministering angel, point to the celestial world—

Where “sits our Saviour drest in love,  
“And” where “the Father smiles.”

Yes, blessed Redeemer, we believe thy words. *It was expedient for us, that Thou shouldst go away.* In situations of the most distant similarity to thine, thine example of submission to thy Father’s will shall be our support! In situations in any respect resembling that of thy disciples, thy counsels shall be our strength, thine instructions our consolations!

The thoughts of being separated from this beloved people is truly painful and trying to my feelings. But, however unpleasant may be the dissolution of a connexion so endearing, and consolidated by more than twenty years’ continuance, I am fully confirmed in the belief, that *it is expedient for you that I go away.* The gloominess of the thought, that I must go *poor and penniless*, and without any prospects of worldly gain, is, in some degree, counterbalanced by the conscious reflec-

tion that I have not been seduced from my duty and the Church by the glare of *profitable offers*. Opportunities have heretofore presented, in which, had I counted solely on worldly gain, *it* would have been *expedient for me to have gone away*. But, until the present exigency, it has never appeared to me that I could with propriety adopt the language of my Divine Master, and say, "it is expedient for *you*."

To name the *occasion* of this expediency, is now *not expedient*. But I give full assurance that it affords me great satisfaction to be able *truly* to say, that I am induced to this measure by no motives of discontent, nor by any disaffection *in me* towards the people of my late charge. The separation, now it has taken place, seems rather like a dream—like an illusion of the imagination, than a reality; and, O happy should I be, could I awake and find it so! But no: it is a solemn truth—and I stand here merely to speak a parting word to all.

My last advice to you is—Look to the example of your Saviour. Let your conversation be as becometh the gospel of Christ; and, as a source of the richest consolation and comfort to every wounded heart, read the *farewell address* of the compassionate Jesus to his sorrowing disciples, in the 14th, 15th and 16th chapters of St. John's gospel. Every point of duty is there pourtrayed; and the divine springs of consolatory relief to every desponding spirit are there opened. And, O, be entreated to be much in prayer for the future union of your Society. "Pray for the peace of Jerusalem." They shall prosper that love her gates. Should

you be so unhappy, at any time, as not to enjoy the privileges of publick worship here, recollect

“You will have no great lengths to go,

“Nor need you wander far,”

to find, in neighbouring Societies, assemblies of the children of Zion, with whom you may mingle your publick offerings. Remember the Sabbath day; reverence the God of the Sabbath; and delight in the places where his honour dwells.

“Finally, Brethren” of this religious community, “Farewell!” It is the last time. I have finished my course of ministerial service among you. I leave your temple, to enter it no more as your Minister. My voice already ceases to sound as your Pastor’s. I have resigned the sacred office. You are now as sheep without a shepherd! O, may the great Shepherd and Bishop of souls have mercy on you!

*Members of the Church*, farewell! No more from me will you receive the sacred ordinances! No more with me assemble at that sacred board to celebrate a Saviour’s dying love! O, then, let me indulge the hope that we shall rise and meet in Christian fellowship at our heavenly Father’s table!

*Fathers and Mothers*, farewell! God give you all the supports of his blessed religion! In the decays of nature, may you be supported by the aids of God’s Holy Spirit; and, when bending over the grave, may the word of life fill you with divine consolation, in the hope of a resurrection to eternal glory.

*Companions of my own age*, farewell! Descending the “hill of life,” may your walks be

peaceful, your prospects delightful, and your hopes secure. When I am "hence and away," forget not your former friend, whose prayers will still attend you.

Ye *young*, who are just entering upon the more active scenes of life, farewell! Yours are the days of promise; yours is the bloom of life; yours the seed-time for immortal joys! Improve all as they pass; for all things earthly "fade as the leaf." Early make the pleasures, the aids, and the consolations of religion your own. Your strength will fail you; the world will deceive you; its flattering prospects will disappoint you: but trust in the Lord, and you shall be as Mount Zion: acquaint *now* yourselves with Him, and everlasting peace shall be yours.

*Children*, farewell! Remember your Creator in the days of your youth. Unspeakable is the importance of early piety. Your heavenly Father invites you—"Those who seek me early shall find me." Your blessed Saviour allures you—"Suffer little children to come unto me; of such is the kingdom of heaven." It may seem to you that a long pilgrimage of life is before you. Be not deceived.—"Death at the farthest can't be far." May you have kind and affectionate parents.\* May you be faithful and obedient children. And may the opening blossoms of your youthful Spring pre-*sage* a rich growth of the fruits of righteousness and peace. May you live to be useful, and die to be happy.

Ye *Choir of Sacred Harmony*, farewell! Your songs of praise have often delighted my ears;

your strains of devotion have often animated my heart. How oft, with feelings undescribed, have I joined your social concert! But now, no more shall I listen to your strains of devotion. No more shall I be cheered by your songs of praise. No more shall I unite in your harmonious service. May God prepare us to meet in happier realms, and learn us the songs that angels sing.

I rejoice there is *one*\* present, whom I am not called upon to bid *farewell*. With you, my dear Brother, I am still permitted to retain the ministerial relation, and my *associated* connexion. The melancholy service of declaring the dissolution of my pastoral relation here, has this day, by appointment of Council, devolved on you. I trust, under the smiles of Heaven, you will soon be united with another Council to lay on me again a Shepherd's care.

*Ye Aged, and ye Young, and all of every class,*  
in this numerous assembly, *farewell!* If I have given you any good instruction, improve it: if I have ever injured any of you, forgive me.

"A last request permit me here :

"I ask it with a" falling "tear."

Grant me an interest in all your prayers. Follow me with your kind wishes to that Parish that now wait my arrival among them. Cherish a friendly remembrance of me in your bosoms, and spread the mantle of charity over my many failings. With a "mournful pleasure" shall I often recal to mind your scenes of social joy, when I can no more par-

\*Rev. Mr. Gay, of Hubbardston, member of the Westminster Association.

ticipate them with you. For all your kindness I render you, all I have to offer, my unfeigned thanks. May my God reward you. O may He abundantly bless you, and mercifully keep you. May He prepare you, by all the discipline of his Providence, whether in the mercies He bestows, or in the afflictions He sends, to meet in his glorious presence at last with exceeding joy.

The prospect before me, though not animating, gives no reason of despondency. No doubt afflictions and tribulations *abide me* wherever I go. But I trust, through *your* prayers, I may go in peace to another people, and by *theirs* be a blessing and a guide to them. God knoweth I desire devoutly to trust in Him, and submissively to put myself under his all-gracious guidance.

“ I’ll follow where my Father leads,

“ And he’ll support my steps.”

Permit me, also, to ask your continued intercession at the throne of mercy for those of whom God has made me the protector. My family must share with me the sorrows and the toils of life. Less able are they than myself to endure its trials and misfortunes. You will not deny them an interest in your prayers. In all your known distresses, you may rest assured we shall bear a part. Permit us to believe you will reciprocate our feelings, and share our woes !

*Farewell, then, ye dear People of my late charge !*  
May the Great Shepherd send you a more faithful, a more fortunate, a more successful Watchman, to guard this fold, secure this flock, and lead it in the pastures of our Lord.



*Thou Temple of our God, farewell !—*Long hast thou been “an abode of my delight.” Vainly had I hoped that my removal from this place might have been to the “land of silence and of death !” The righteous providence of God has otherwise directed. His will be done !—Farewell, this dwelling of the Lord ! May thy walls soon resound with the voice of a happier shepherd, calling this flock to the fold of Christ, and feeding them with the rich provisions He prepares.

“My tongue repeats her vows—

“Peace to this sacred house,

“For here *my friends* and kindred dwell !—

“O may” my glorious God

“Make thee his blest abode—

“My soul shall *ever* love thee well !”

AMEN.

---

Mr. Bascom was ordained at Phillipston, Sept. 24, 1800.

During his residence with that people there were—

405 Baptisms,

225 Admissions to the Church,

127 Marriages, and

247 Deaths in the Parish.

His pastoral relation to the people was dissolved Dec. 31, 1820.

He was installed Pastor of the First Church in Ashby, Jan. 3, 1821.

**Result of Council,  
SERMON,  
Charge to the Pastor,  
Address to the Church and People,  
AND  
Right Hand of Fellowship,  
AT  
The Installation  
OF  
REV. EZEKIEL L. BASCOM, A. M.  
TO THE PASTORAL CARE OF  
THE CONGREGATIONAL CHURCH AND SOCIETY  
IN  
*A S H B Y,*  
JANUARY 3, A. D. 1821.**

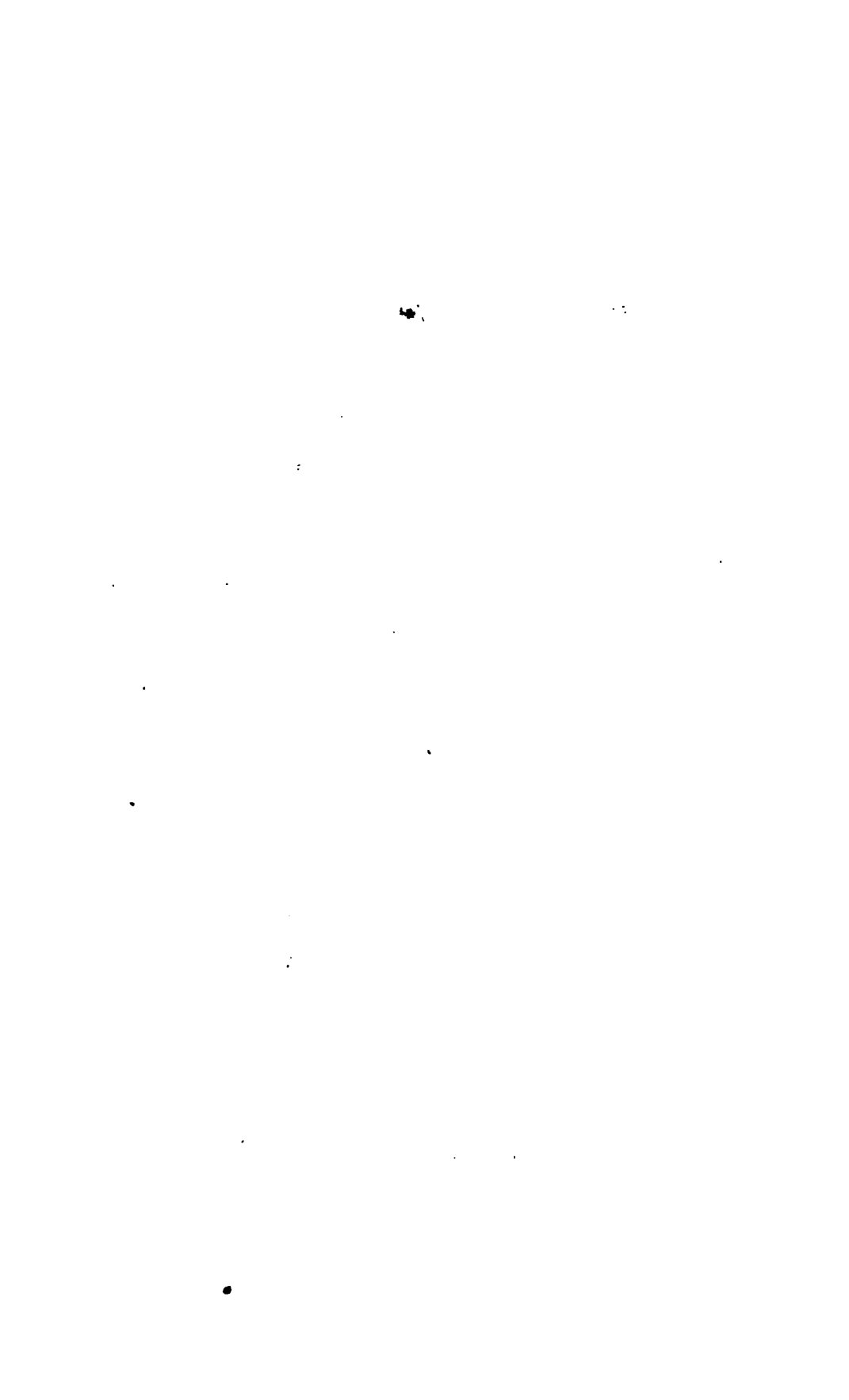
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“ This thing was not done in a corner.”

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WORCESTER :

PRINTED BY MANNING AND TRUMBULL.....MARCH, 1821.



Result of Council, &c.



AT an Ecclesiastical Council, convened at the house of Mr. *Nathaniel Adams*, in Ashby, Jan. 2, 1821, by virtue of Letters Missive from the Congregational Church and Town, in Ashby, requesting aid in the publick Installation of Rev. EZEKIEL L. BASCOM to the work of the ministry in this place—were present the following Churches, by their Pastors and Delegates, viz.

The Church in

<i>Concord,</i>	Rev. Ezra Ripley, D. D. Pastor. Dea. Thomas Hubbard, Delegate.
<i>Brighton,</i>	Rev. John Foster, D. D. Pastor. Br. Thaddeus Baldwin, jun. Delegate.
<i>Lancaster,</i>	Rev. Nathaniel Thayer, D. D. Pastor. Dea. Joel Wilder, Delegate.
<i>Athol,</i>	Br. James Humphreys, } Br. George Fittz, } Delegates.
<i>Gardner,</i>	Rev. Jonathan Osgood, Pastor. Dea. Noah Fairbank, } Br. Smyrna Glazier, } Delegates.
<i>Wilton,</i> <i>(N.H.)</i>	Rev. Thomas Beede, Pastor. Br. Ezra Abbott, Delegate.
<i>Barre,</i>	Rev. James Thompson, Pastor. Br. Nathan Stevens, Delegate.
<i>Templeton,</i>	Rev. Charles Wellington, Pastor. Br. Ezekiel Partridge, } Br. Joshua Richardson, } Delegates.
<i>Hubbardston,</i>	Rev. Samuel Gay, Pastor. Br. Moses Greenwood, jun. Delegate.
<i>New-Salem,</i>	Rev. Alpheus Harding, Pastor. Br. Benjamin Stacey, } Br. Jonathan Gregory, } Delegates.

<i>Petersham,</i>	Dea. Josiah Willard,	} Delegates.
	Br. Joseph Goddard,	
<i>Lunenburg,</i>	Rev. David Damon, Pastor.	
	Dea. Timothy Hayward, Delegate.	
<i>Phillipston,</i>	Dea. Joseph Knowlton,	} Delegates.
	Br. Stephen Earls,	

The Council organized by choosing Rev. Dr. Ripley, Moderator, and Rev. James Thompson, Scribe.

The Moderator introduced the interesting solemnities, for which we were convened, by prayer for light and direction.

The Council attended to the proceedings of the Congregational Church and Society, in their invitation to the Rev. EZEKIEL L. BASCOM to settle with them, as a Gospel Minister, and his answer.— We particularly contemplated the circumstances attending a secession of a majority of the late members of the Congregational Church. We examined the measures attending the separation of Mr. Bascom from the Church and Society in Phillips-ton, and the testimonials of his Christian and Ministerial character; and voted to publish the following

RESULT.

The Council deem it proper and expedient, on this occasion, publickly to express our views and feelings relative to the existence of two Religious Societies in this town. We deeply regret the separation that has taken place, and any proofs it exhibits of a want of Christian candour and charity. We have no disposition to impeach the motives of those who have seceded from the Town, and, under legal protection, have adopted the style of "*The*

Calvinistick Congregational Society." We wish them and their Minister grace, mercy and peace, from God the Father, and from the Lord Jesus Christ; and that they may be built up in the faith and order of the gospel.

Now that a separation is wholly effected, and a minor part of this people have assumed a new religious style—built a house for publick worship—and settled a Minister—we have no hesitation to pronounce regular the proceedings of the Town, and that part of the Church adhering to them. We applaud their endeavours to gain a Minister on evangelical principles. The Council do, therefore, recognize the Society and professing Christians, who have invited us, and such others as may hereafter join with them, as *The Congregational Church and Society in Ashby.*

We are particularly gratified in finding their measures, in inviting the Rev. Ezekiel L. Bascom to be their gospel teacher of piety, religion and morality, correct and regular, under the peculiar situation in which their seceding brethren have placed them.

We are also gratified, by learning from the Committee of the "Calvinistick Congregational Society," that the characters of the members of this Church have been conformable to Christian principles, previous to the separation; and we approve the views of these members, that, as Christians, they are not amenable to the members of a Church with which they are not immediately connected.

The Council have reviewed with satisfaction the Results of the late Councils, convened at Phillips-

ton, to inquire into the ministerial character of Rev. Mr. Bascom, and to sanction his dismissal.* We find in them ample testimonials of his regular standing as a Minister of Christ, and a full recommendation. We do, therefore, with entire unanimity, vote to aid in his introduction to the work of the Christian Ministry in this town.

We recommend to Mr. Bascom, his Church and people, to cultivate toward their fellow-disciples of the other Society the "charity which is the bond of perfectness." Be ready to unite with them in every act of friendly intercourse and communion. May you join with them in a common endeavour to build up that kingdom, which consisteth in "righteousness, peace, and joy in the Holy Ghost."

* The Council have assigned the publick performances on this solemn and interesting occasion as follows, viz.—that Rev. Dr. Thayer make the Introductory Prayer—Rev. Dr. Foster preach the Sermon—Rev. Dr. Ripley make the Installing Prayer—Rev. Mr. Osgood give the Charge—Rev. Mr. Wellington make an Address to the Church and People—Rev. Mr. Damon give the Right Hand of Fellowship—Rev. Mr. Beede make the Concluding Prayer.

The foregoing unanimously voted as the Result of Council.

EZRA RIPLEY, *Moderator,*

Attest, JAMES THOMPSON, *Scribe.*

Ashby, Jan. 3, 1821.

* See Note, p. 19, in the Sermon.

SERMON,
By JOHN FOSTER, D. D. *Minister of Brighton*

COLOSSIANS i. 28.

WHOM WE PREACH, WARNING EVERY MAN, AND TEACHING EVERY MAN,
IN ALL WISDOM; THAT WE MAY PRESENT EVERY MAN PERFECT IN
CHRIST JESUS.

ST. Paul, while congratulating the converts at Colosse on their admission to the privileges and hopes of the Christian economy, expresses the satisfaction with which he heard of their faith and love, and assures them of his prayers, that they might continue to "walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledge of God." To heighten their devout and grateful sensibility to the unmerited mercy conferred upon them, and, by that means, to excite their unwearied diligence to improve it aright, he represents, in sublime and impressive terms, the dignity of the Saviour's person:—"Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by him and for him; and he is before all things, and by him all things consist;

and he is the head of the body, the Church : who is the beginning, the first born from the dead, that in all things he might have the pre-eminence ; for it pleased the Father that in him should all fulness dwell ; and (having made peace through the blood of his cross) by him to reconcile all things to himself." He then recalls to view the inestimable benefits which they had already received, and might yet obtain through this glorious Mediator ; and, additionally to encourage their fidelity and zeal, he adverts to the readiness with which he, and others engaged in the same cause, had laboured and suffered "for his body's sake, which is the Church ; whereof," says he, "I am made a minister, according to the dispensation of God, which is given to me for you to fulfil the word of God : even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints ; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory : whom we preach, warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus."

In this connexion, the passage before us exhibits a shining example, and a perspicuous delineation of the matter, the manner, and the motive of ministerial duty. The Lord enable us all, preachers and hearers, solemnized by the occasion, and feeling our responsibility to Him and each other, to bring the subject home to our hearts, and, with redoubled activity, to fulfil the obligations respectively imposed upon us.

I. The matter of ministerial duty claims our first attention.

"Other foundation can no man lay than that is laid, which is Jesus Christ : for there is none other name under heaven given among men whereby we must be saved." Him, therefore, it is our paramount duty to preach. In vain do we attempt to "turn men from darkness to light, and from the power of Satan unto God," but "by faith in him." He is "the way, the truth, and the life;" and "without him we can do nothing." Without the instruction, encouragement, and assistance which he has provided, who of our apostate race could be enabled or disposed to rise above the temptations and snares of the world, and, "by patient continuance in well doing, to seek for glory, and honour, and immortality?" He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" and nothing short of his love can "constrain them that live to live henceforth not to themselves, but to him that died for them, and rose again."—Nor will even this avail, till they feel the want of divine forgiveness and favour. Till they feel the want of divine forgiveness and favour they will "see no form or comeliness" in a crucified Redeemer, "for which they should desire him." "They that be whole need not a physician, but they that are sick."

Under these impressions, "the steward who is instructed unto the kingdom of heaven," often remits his audience to the scheme of redemption by Jesus Christ ; presents to their minds the guilty and perilous condition to which mankind are reduced

by sin; and holds forth to their acceptance the all-sufficient remedy of gospel grace. On this basis, to the exclusion of every other trust, he grounds all his exhortations to piety and devotion; and, from this wonderful interposition, he draws his strongest arguments to prove and enforce the importance of moral goodness in the diversified intercourse and relations of society. Under the direction of the same principle, he occasionally descends into detail; and, specifically inculcating the several virtues which this intercourse and these relations demand, guards his charge against "the sins which most easily beset them."

So did the great apostle to the Gentiles. Whilst he referred all his appropriate injunctions to the authority of Christ, as "the chief corner-stone" of the new and everlasting covenant, the Captain of our salvation, the author and finisher of our faith," he invariably consulted the particular situation and character of the persons to be addressed. In his epistles we find directions suited to all the variety of stations, dispositions and employments incident to humanity. Aware that general precepts, however comprehensive in their virtual import, or however useful in their just conclusions, may, nevertheless, be evaded, he accommodated his preaching and his speech to special cases; and, by enumerating and denouncing the vices of delinquents, put it out of their power to remain ignorant of their criminality and danger. He "kept back nothing that was profitable" to those among whom he laboured; "but shewed them, and taught them publicly, and from house to house."

Like the great apostle to the Gentiles, the faithful minister of the present day "determines not to know any thing" among his people, "save Jesus Christ and him crucified;" brings every opinion and every practice to the test of his religion; and accordingly persuades his hearers, "by the terrours of the Lord," or "beseeches them by his mercies, to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service." He "believes, and therefore speaks," not in the cold and lifeless dialect of the pagan philosopher, but in the warm and animated accents of the Christian pastor. The peculiar, endearing, and powerful incentives to "all holy conversation and godliness," which the cross displays, are his theme:—a theme which furnishes exhaustless topicks of persuasion; gives full scope to all his eloquence; and, at once to recompense and invigorate his exertions, opens a cheering prospect, to be derived from no other source, of restoring fallen creatures to the lost image and complacency of their Maker.

In prosecution of this interesting design, he contents not himself with the ministrations of instituted worship, but is solicitous to do good in his daily walk. "Instant in season and out of season, he reproves, rebukes, and exhorts with all long-suffering and doctrine." No less attentive to "the state of his flock," individually than collectively considered, he "gives to every one his portion," as well in the domestick circle as in the sanctuary of the Most High. To the sick and dying he is an affectionate and instructive companion. Diverting their thoughts from sublunary objects and possessions,

he allures them to the contemplation and pursuit of "a better and an enduring substance in heaven." To the contrite in heart he is a messenger of peace. Speaking comfortably to them, he repeats many of the invitations to repentance, and assurances of pardon, with which the gospel abounds, and spares no pains to induce, and emboldens and presses them to "taste and see that the Lord is gracious." To the bereaved and afflicted he is "a son of consolation." Whilst he endeavours to soothe their sorrows by a sympathetick language and deportment, he inculcates unrepining submission to the will of Heaven; and, remarking the transitory, precarious nature of all that earth affords, infers the consequent necessity of "that good part, which cannot be taken away." To the impenitent and perverse he is an awakening monitor. He describes, in the plainest terms, the intrinsick deformity, the degrading tendency, and the fatal result, of their mad career.

II. Yet he is not regardless of the manner in which he discharges these obligations. He is careful, as I proceed secondly to observe, that the prevailing series of his words and actions should comport with the dictates of Christian prudence; "warning every man, and teaching every man, in all wisdom."

To "the weightier matters of the law," to every thing relative both to faith and practice, which he deems essential, he steadfastly adheres. Nor can any degree of opposition or censure deter him from a correspondent procedure. When the honour of God, and the welfare of souls committed to his care require it, in place of "conferring with flesh and

blood," he takes a decided and resolute part ; " and, at every hazard, " sharply rebukes unruly and vain talkers and deceivers." Having fulfilled the thankless, self-denying office, he leaves the event with Him, by whom it was enjoined ; and, though he fail of success, he is satisfied with the testimony of an approving conscience.

But in cases which admit of a different process, and call him to the exercise of discretion in the choice of measures, (and many such cases there are) he pursues a course adapted to conciliate and persuade ; " in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth ; and that they may recover themselves out of the snare of the devil, who are taken captive of him, at his will." This I conceive to be the genuine aim and end of the apostolick example, recorded in that inspired declaration—" Though I be free from all men, yet have I made myself the servant of all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews ; to them that are under the law, as under the law, that I might gain them that are under the law ; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some."

In imitation of this distinguished example, which, however mistaken or perverted by some, teaches a most important and useful lesson, the good minister

of the New Testament, solicitous as well to win the hearts of men to Christ, as to silence their objections to Christianity, is often determined when and how to exert himself, for the accomplishment of that benevolent purpose, by the peculiarities of natural temper, inclination, and other circumstances, which render them more or less susceptible of virtuous sentiments and desires. In publick, though he "shuns not to declare all the counsel of God," yet "he seeks out acceptable words"—words calculated not to disgust and offend, but to convince and reform. Nothing tinctured with the bitter spirit of party, escapes his lips; and the discordant tone of angry passion is never heard from the pulpit in which he officiates. In private, he does not overlook the distinctive genius, capacity and habits of the person to whom he offers advice or admonition: "Of some he has compassion, making a difference; and others he saves with fear, pulling them out of the fire." In every instance, he, nevertheless, wears an aspect, and holds a language, indicative of a deep concern and sincere affection for the soul which he attempts to "save from death."

III. Here, agreeably to the third division of our subject, the motive by which the true evangelist is governed rises into view: "that he may present every man perfect in Christ Jesus."

This motive not only prompts, but guides his various efforts. Realizing its beneficent design, his heart is intensely engaged in the work assigned him. Convinced of the divine origin of the religion which he preaches and recommends; of the inestimable blessings it offers to sinful men; and of

the awful responsibility of his station, he "takes incessant heed to himself and his doctrine;" and this he does for the gospel's sake, "that he may be partaker thereof with them that hear him." His studies, his sermons, his visits, his conversation, are uniformly directed to the amelioration and happiness of his people: "for what is his hope, or joy, or crown of rejoicing? Are not even they, in the presence of the Lord Jesus Christ, at his coming?" He, therefore, "takes the oversight of them, not by constraint, but willingly; not for filthy lucre, but of a ready mind." Behaving himself among them in a holy, just, and blameless manner, he "exhorts, and comforts, and charges every one of them as a father doth his children, that they would walk worthy of God, who hath called them unto his kingdom and glory." Unlike the mere hireling and hypocritical pretender, to whom every clerical service and sacrifice are a burden, his regard to the object, to the achievement of which he so ardently aspires, not only impels him to action, but suggests the most effectual process. No discouragements turn him aside; "neither counts he his life dear to himself, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the gospel of the grace of God." Secular considerations have but a subordinate influence upon his mind. Not that he is indifferent to created good, or careless of the estimation in which he is held. Assured that "the labourer is worthy of his hire," and entitled to the kind attentions of those to whom his time and talents are devoted, he feels himself authorized to claim a com-

petent support, and a respectful treatment. These, nevertheless, are not the reward at which he chiefly aims. He "watches for souls as one that must give account;" and "that he may do it with joy, and not with grief," he readily submits to the privations, toils and sufferings connected with his sacred office; and, "giving none offence in any thing," proves himself the minister of Christ, in much patience, in affliction, in necessities, in distresses, in tumult, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report."

Of the several deductions to be made from the preceding train of thought, the first is the difficulty of ministerial duty.

"Who is sufficient for these things?" Ponder, my hearers, the design of this important trust; the number and variety of positions, in which it requires us to contemplate and address our fellow-beings, and you cannot be insensible, that laborious research and persevering industry are indispensable. Nor are these the greatest evils we have to encounter. Often do we meet with painful opposition, and often are our purest essays to advance the cause of Christ defeated. There is, in man, a fixed aversion to the acknowledgment of personal guilt: the imputation of it is irksome, even to the most abandoned: the conviction of it is insupportable.—To this origin may be traced the numberless sub-

terfuges, by which no inconsiderable portion of our degenerate species evade the sight and sense of their sins. Generally speaking, they have no objection to be told that "the whole world has become guilty before God ;" and, consequently, that faith and repentance are essential preludes to deliverance from "the wrath to come." This places all upon the same ground, and lays nothing exclusively to the charge of any. This, therefore, gives them little or no disturbance. But when the threatenings of inspiration are unequivocally denounced against the particular vices to which they are addicted, unless they be led to "think on their ways, and turn their feet unto the testimonies of the Lord," they take immediate alarm, and, putting themselves in a posture of defence, vent their displeasure against the messenger of these unwelcome tidings, as if he had transgressed the limits of his commission, merely to interrupt their repose. When, for instance, he enforces piety and devotion, sobriety and temperance, chastity and moderation—contrasting to these, and reprehending, with deserved severity, the opposite enormities, impiety and profaneness, excess and debauchery—the infidel, the libertine, and the sensualist complain that he rails, instead of reasoning; and, under this pretence, affect to believe themselves warranted to pay no practical regard to his admonitions. When he urges the necessity of attendance on the appointed rites of instruction and worship, and describes the ingratitude and danger of neglecting the "price put into their hands to get wisdom," the heedless and secure, without reflecting that such attendance is enjoined by the great Head of the

Church; represent him to speak in his own name, and to wish their presence from the sordid principle of interest or vanity. Under this infatuation, they sometimes even avow and publish their determination to absent themselves, in token of hostility to his person. When he inculcates family religion and family government, licentious householders accuse him of interfering with their domestick arrangements; and, by denying his right to prescribe rules for the regulation of their conduct, within their own doors, stifle the remonstrances of conscience, and continue to "cast off fear and restrain prayer" without remorse. More especially is he exposed to abuse, in one form or another, when he expostulates with individual offenders, and strives, with whatever gentleness, to reclaim them "from the error of their ways." They not unfrequently raise the cry of partiality or prejudice against him, and, instead of lending a candid ear to his monitory voice, turn, like the leprous Syrian of old, from the prophet, and "go away in a rage."

These, my brethren and companions in labour, are among the distressful scenes by which our progress is liable to be impeded, and our prospects overspread with a dark, impervious cloud. Happy were it for us, and happy for our respective societies, could we rise superiour to every disheartening influence, and "spend and be spent for them, though the more we love, the less we be loved."

To approach, in any measure, this primitive attainment, our profession must be our delight—not on account of any temporal advantages to be expected from it; but because it tends to promote

the glory of our God and Saviour, in the recovery of rebellious mortals from pollution and wretchedness, to perfection and bliss. Let this animating thought be engraved on our hearts, and banish thence every desponding emotion. Thankful that we are "allowed of God to be put in trust with the gospel," let not "our speech or our preaching be with enticing words of man's wisdom, but in demonstration of the Spirit and of power—holding forth the faithful word, that we may rejoice, in the day of Christ, that we have not run in vain, neither laboured in vain."

"The disciple is not above his Lord, nor the servant above his Master." You, therefore, my dear sir, after all the experience you have had in this arduous work, and all the evidence you have given of unconquered attachment to it; after treading in the steps of those, who "in the beginning of the gospel," fled from the persecutions of one city, not to suspend, but to renew their labours in another*—

* Mr. Bascom was ordained at Gerry, now Phillipston, Sept. 1800. A disaffection toward him was publicly manifested by a considerable number of his Church, in April. 1819; in consequence of which, he requested them, in the early part of 1820, to unite with him in the call of a Mutual Council for the investigation of the subjects of difficulty. A Council was invited, consisting of Rev. Dr. Puffer, of Berlin; Rev. Messrs. Estabrook, of Athol, Osgood, of Gardner, Sabin, of Fitzwilliam, (N. H.) and Wellington, of Templeton, with their respective Churches, who assembled Aug. 22, and closed their session Sept. 2. This Council, after a "long and patient" investigation, came to a result honourable to the moral character and ministerial standing of Mr. Bascom, in which they recommended him, as "of fair standing to be continued here, (Phillipston) or to be elsewhere employed in the rights, and entitled to the confidence of the Minister of the gospel of Jesus Christ. Wherever he may be, we pray that he may be employed by the great Head of the Church, and have prosperity in building up his cause."

This Result, however, had not the desired effect; and Mr. Bascom, considering his usefulness much impaired by the continued, and, as he thought, determined opposition of a part of his flock, and hoping to be of greater service in some other vineyard of his Lord, proposed a separation, which was assented to by the Church, Dec. 18, and sanctioned by the declaration of a Result of a Council of Dismission, Dec. 31, 1820.

will not cease to "consider Him who endured such contradiction of sinners against himself, lest you be wearied and faint in your mind." Whilst you anticipate the consolations and blessings of the Christian ministry, you will arm yourself likewise against its trials. Having consented to combine your destiny with the Church and people of this place, you "will naturally care for their state." Their spiritual state demands your primary and prevailing attention. Its diligent cultivation, and consequent improvement, are the ends for which you are stationed in this "vineyard of the Lord of Hosts;" and the hope, yea, the possibility of success, duly realized, will render you "steadfast, unmoveable, always abounding in his work." In that event, you may look for celestial light and solace in the darkest hours. When oppressed by the apprehension of unfruitfulness, or by the fear of sinking under the discouragements which encompass your path, with humble, yet assured confidence may you apply to yourself the sustaining words of Him, who "can be touched with the feeling of your infirmity:" "My grace is sufficient for thee; for my strength is made perfect in weakness." Thus divinely supported, you will "keep that which is committed to your trust, avoiding profane and vain babblings, and oppositions of science, falsely so called; which some professing, have erred concerning the faith." You will direct your private studies, your social converse, your personal conduct, to the edification of those to whom you minister. You will preach Christ—not his humiliation and sacrifice only, but all the purifying doctrines, and precepts, and ordinances, and

motives of his religion. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

Secondly.—The duty of Ministers, as defined in this discourse, involves and illustrates the obligations of their people.

The great Messiah did not appoint an order of men to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, without design. This design, however, cannot be accomplished—but the office must be ineffectual—unless those to whom they are sent be required to receive and obey their message. If, my friends, it be our duty to preach, it is, of course, yours to hear; and not only so, but to "take heed how you hear." If it be our duty to "testify repentance toward God, and faith toward our Lord Jesus Christ," it is consequently yours to repent and believe. If it be our duty to dissuade you from "the hard way of transgressors," by denouncing "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil," and to enforce undeviating integrity of manners by enumerating the "exceeding great and precious promises of Him that hath called you to glory and virtue—it is yours, moved by the fear and constrained by the love of God, to "cease to do evil, and learn to do well." If it be our duty occasionally to point out the errors, into which you may have fallen, and to administer personal reproof, when you go astray, it is yours, not to resent our plainness of speech, nor to become "our enemies because we tell you the truth," but to "prove your own selves," and "if you

have done iniquity, to do it no more." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." 12.

[*Thirdly.*—How apparent and how inexcusable, in this light, is the perverseness of those who will not "receive with meekness the ingrafted word, which is able to save their souls!"]

"The Son of the Highest," who lived and died for our salvation, has deputed servants to offer that salvation to "a world lying in wickedness," and to announce in his name that "all things are now ready;" that nothing is wanting but a cordial acceptance "of the purchased possession." Is it not, then, the height of ingratitude to turn a deaf ear to the counsels of this unequalled grace? Yet how many practically "say unto God, Depart from us, for we desire not the knowledge of thy ways!" Some are even strangers in his courts; and of those who customarily "go with the multitude that keep holy day," are there not numbers who "hear indeed, but do not understand?"—numbers who, suffering "the cares of the world, the deceitfulness of riches, and the lust of other things, to choke the word, become unfruitful?" How few can be persuaded to "avouch the Lord to be their God;" to enrol themselves among the professed followers of the Lamb; and to commemorate his sufferings and death, as the foundation of their religious hopes! "Do ye thus requite the Lord? O foolish people, and unwise! Is not he your Father, that hath bought you?" And are you not bound, "therefore, to glorify him in your body and in your spirit, which are

his?" You are alive to temporal obligations and interests. Do you believe, then, that human benefactors deserve more at your hands than the adorable Majesty, "from whom cometh down every good and perfect gift?"—and that secular emoluments and gratifications are more important than that "inheritance which is incorruptible, undefiled, and fadeth not away?" Or, do you question the veracity of Jehovah, and, thinking him "altogether such an one as yourselves," presume upon his benediction, without performing the conditions on which it is proffered? Hear his own proclamation upon this point: "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought my counsel, and would none of my reproof—I also will laugh at your calamity; I will mock when your fear cometh." Aroused by this tremendous warning, "consider one another to provoke unto love and good works; not forsaking the assembling of yourselves together, as the manner of some is," but "walking in all the commandments and ordinances of the Lord blameless."

Fourthly.—How absurd and destructive is that clamorous resentment by which public teachers are sometimes assailed!

Can it be justifiable to cherish and express anger toward a fellow-creature, because he discharges the duties of his office, when that office was confessedly bestowed by the dread Sovereign of the Universe? "He that despiseth, despiseth not man, but God." Whilst his conduct betrays a corrupt and incorrigible heart, its direct tendency is to confirm

ed impenitence and unbelief. That you may avoid this deplorable issue, let me entreat you, my hearers, to "know them that labour among you, and admonish you, and to esteem them highly in love, for their works' sake. They are ambassadors for Christ; and, as though God did beseech you by them, they pray you, in Christ's stead, to be reconciled to God." Such is the gracious object of their mission, and you cannot counteract it; you cannot even refuse your concurrence, but at the peril of your souls.

The occasion of our appearance in this house of God, most impressively urges the Church and Congregation, who usually worship here, to resign themselves to these reflections.

Dearly beloved in the Lord—The day to which you have looked forward with anxious desire has at length arrived, and we congratulate you on the pleasing prospects, which it presents to your minds. You behold the man of your choice in the solemn, affecting attitude of consecrating his life to your service. How important it is, not to his comfort only, but to your spiritual improvement, and immortal felicity, that you encourage his heart, and strengthen his hands. "See that he be with you without fear; for he worketh the work of the Lord." Give him the exalted satisfaction of perceiving "that you walk in the truth;" that you are attentive to his ministrations; that you are desirous to "know the things which belong to your peace." Remember that the period of your probation hastens to a close, when you must give an impartial account "how you have received and heard." Apprized of the

shortness and uncertainty of life, by the rapid lapse of the recently departed year, let the opening of the present find you disposed, not only to hail with joy the herald of salvation it brings you, but to listen with avidity to the "glad tidings," with which he is charged, and to "lay up in store for yourselves a good foundation against the time to come."

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Permit me, in conclusion, to ask the numerous and respected assembly before me, or rather let me induce you to ask yourselves what proficiency you have made in piety and morals, under the influence of the Christian ministry? The Christian ministry will either heighten your perfection and bliss, or aggravate your guilt and wretchedness. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one, we are the savour of death unto death; and to the other, the savour of life unto life."

Pause here, ye who begin to lose the impressions of seriousness, to grow insensible to moral beauty, to neglect and deride the gospel and its holy rites—pause, and consider the dreadful precipice on which you stand! Proceed no further, but tremble for your safety, and "flee for refuge to lay hold on the hope set before you." Delay not a critical inspection of your past career and your present condition. You repeatedly look into the state of your outward affairs; and is it not equally, is it not far more ex-

pedient and proper to turn your thoughts within, and ascertain the grounds and nature of your expectations for eternity? Have you been "doers of the word, or hearers only, deceiving your own selves?" Have you sought to be found in the way of a blessing, and more anxiously desired to understand and obey the gospel of Christ, than to accumulate earthly treasure? Have you "called the Sabbath a delight, the holy of the Lord, and honourable?" And have you "honoured him, not doing your own ways, nor finding your own pleasure, nor speaking your own words?" Have you esteemed "open rebuke better than secret love," and hearkened with docility and advantage to "them that instructed you?" or, have they laboured in vain, and spent their strength for nought?"

There is, undoubtedly, room for amendment; and, depend upon it, the opportunities and means with which you are indulged for the purpose, are not to be slighted with impunity; "for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him? God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

CHARGE,

By Rev. JONATHAN OSGOOD, of Gardner.

IT is highly important, in all societies, that some rules and institutions be established, to preserve good order. This is necessary not only in civil but in religious communities. And religion without proper institutions is not calculated to produce the greatest good among men. The great Captain of our Salvation, fully knowing this, made provision for the government and organization of his Church, and provided for the due instruction of its members. Hence, when he ascended on high, he gave gifts unto men. Among these were, to some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.

Those men who were commissioned by the great Head of the Church to go forth and preach the gospel, were authorized to appoint others, for the same purpose. Hence there has been a succession of gospel Ministers, in every part of the Christian world, with few exceptions, until the present day; and we are confident there always will be, until the second coming of Christ; for, notwithstanding all the opposition made to the Christian scheme, for eighteen hundred years, the evidence of its divine authority grows stronger and brighter.

The Ecclesiastical Council convened here, this day, is for the purpose of installing a Minister of the gospel of Christ, according to the directions of the Apostles. And as you, Rev. EZEKIEL LYSANDER BASCOM, have been consecrated to the work of the gospel ministry, and ordained a Pastor of a Church and people of God, in another part of the vineyard of the Lord, by prayer and the laying on of the hands of the Presbytery—you are now installed, and therefore invested with all the power, and entitled to the privileges of a gospel Minister in this place. But, as it is common on such occasions, and what is taught us to be a duty by the Apostles—we, Rev. and dear Sir, CHARGE you, before God, the Lord Jesus Christ, and this assembly—that you preach the word; be instant in season and out of season; reprove, rebuke and exhort, with all long-suffering and doctrine. Watch thou in all things; perform the duty of a gospel Bishop; make full proof of thy ministry; renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; by manifestation of the truth commend thyself to every man's conscience in the sight of God. Preach not thyself, but Jesus Christ, and Him crucified. Shun not to declare the whole counsel of God; testify the importance of faith in Jesus Christ, and repentance towards God, as absolutely necessary for pardon and salvation. Speak those things which become sound doctrine. Give thyself to reading, meditation and prayer; and strive to shew thyself a workman that needeth not to be ashamed, rightly dividing the word of truth; and give to every one a portion in

due season. Lead not your hearers astray, by matters of mere speculation; nor blind them with abstruse metaphysicks, which neither you nor they can fully understand. Pretend not to wisdom in divine things, which is not clearly revealed in the scriptures of truth; for thereby you will darken counsel, by words without knowledge. Depend not upon the opinions of men for your religious sentiments; but form them by the word of God, *the oracles of divine truth*. Ever remember what the apostle says of a Bishop, that he must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and convince gainsayers.

As you are now a Steward in Christ's house, give to every one a portion in due season. Feed Christ's sheep with the "strong meat" of knowledge and understanding: feed his lambs with the sincere milk of the word; and be ever mindful of both, in your prayers and sermons. As you are now placed in this golden candlestick of the Lord, seek to be a burning and shining light, both by doctrine and example. As a Watchman on this part of the walls of Jerusalem, give seasonable notice of danger, when you behold the enemies of Christ approaching.— Watch for souls, as one who must give an account. Bear proper testimony against sin, by whomsoever committed. Warn every man, however high his character may be. Set your face as a flint against

all iniquity, and faithfully testify against the prevailing vices of the times, and trust the consequences with the great Head of the Church. Open to the view of your hearers the nature of faith in Christ, evangelical repentance, the aids and influences of the Divine Spirit, and of that holiness which is necessary to happiness. Testify that those who have believed in Christ should be careful to maintain good works.

Administer the discipline of the Church with dignity and impartiality. Administer the seals of the New Testament, viz. Baptism and the Lord's Supper, to qualified subjects, making a difference between the clean and unclean. But make not the terms to Christian communion such as none but the Searcher of Hearts can know. Let the doors of the Church remain as wide open as Christ and his Apostles have left them. And as you, in your turn, may be called to ordain others, you must take the directions of scripture for your guide. Lay hands suddenly on no man. "Keep thyself pure;" and be ever mindful that those graces and virtues which you inculcate upon others, should shine with great lustre in your own character and conduct. "Be thou an example to all in spirit, in faith, in purity." Sensible of your own insufficiency for this great work, you must look up to God through Jesus Christ for divine aid. Look to that Saviour who hath promised that his grace shall be sufficient for you, and his strength shall be perfect in your weakness.

You will, no doubt, meet with opposition from wicked and unreasonable men; but remember you

are set for the defence of the gospel. Be thou a good soldier of Jesus Christ ; be firm in the cause of your divine Master ; take to yourself the whole armour of God, and you will be able to stand. If, after your true and sincere declarations of the counsels of God, your warnings and exhortations, the wicked do not forsake their wickedness, their blood shall be upon their own heads, and "thou hast acquitted thy soul."

If you are faithful in the cause of Christ, although Israel be not gathered, you shall be glorious in the eyes of your God and Saviour. If you perform the duties of your office aright, and meet the approbation of the great Head of the Church, you shall at last be received to the rewards of the blessed in God's kingdom and temple above.

Address to the Church and People,

By Rev. CHARLES WELLINGTON, of Templeton.

IN all the institutions of Heaven among men, especially in this of the Christian Ministry, their improvement and happiness are obviously designed. When we consider the nature, benevolent design, and tendency of this sacred appointment, together with the happy consequences that may justly be expected to follow the faithful execution of its offices—there is certainly no event, in which the feelings of a Christian community can be more deeply interested, and which it becomes them to hail with livelier joy, gratitude and praise, than the solemn induction or re-induction of a fellow-mortal into the office of a Christian Pastor and Teacher. It is a scene calculated to inspire them with expectations the most pleasing, and to cheer them with prospects the most consoling; for with it all that is dear to them, their own virtue and happiness, the welfare of their children, and even the moral good of their unborn posterity, are connected.

On this occasion, therefore, would we offer our unfeigned congratulations to this Christian Church and Congregation; and, “for our brethren and companions’ sake,” would we now “pray for the peace

of Jerusalem," and say, "Peace be within thy walls, and prosperity within thy palaces."

Brethren and Friends—As with our anxieties we have mingled our prayers to God for you, so now have we come to rejoice with you, and to be helpers of your joy. We are filled with pleasurable sensations, which we cannot find words to express, that an unwillingness to suffer the publick offices of religion to fall into disuse, and a respect for the ordinances and institutions of the gospel, have constrained you to unite in the adoption of measures for a re-settlement of the Christian ministry among you. We congratulate you, that you have been directed in your choice of a Spiritual Guide, with so much unanimity, to one who has "made full proof of his ministry." "Receive him therefore in the Lord with all gladness, and hold such in reputation."

"Men and brethren, let me freely speak unto you" of the obligations you lie under from the solemn and interesting transactions of this day, and "stir up your minds by way of remembrance."—Behold the man of your choice. This day is he invested with the office of Pastor among you. His investiture is now complete; and in the presence of God and the holy angels, and in view of this great assembly, has he received the solemn charge to "take heed to the ministry which he has received of the Lord Jesus, that he fulfil it." But remember that the duties between a Minister and People are reciprocal. You are no less accountable to God for the manner in which you treat his minis-

trations, than he is for the manner in which he executes the duties of his office. May you all feel the weight of this consideration.

Remember, "we have this treasure in earthen vessels." The gospel is committed to frail, fallible and sinful mortals—to men of like passions with others. Partaking with you the common passions and weaknesses of human nature, should your Minister ever manifest symptoms of imperfection, he will certainly be deserving of your prayers, your compassion and candour, rather than your hasty censures, your rash and unqualified condemnation. "See then that he be among you without fear."

Remember, that he to whom not only the word but ministry of reconciliation is committed is to be held in esteem, and regarded with that respect which is due to his office. We beseech you, therefore, brethren, to know him who is to labour among you, and is over you, and admonishes you, and to "esteem him very highly in love for his work's sake." While you maintain a deserved respect for his office and ministrations, recollect that in order to attain the ends of his ministry, he must have your confidence. For want of this, the influence and effects of the institution will be entirely lost; and without this, he must labour in vain.

Permit us to express our full conviction, that he will, by the gentleness of his disposition and manners, by the interest he may take in your joys and sorrows, by his fidelity to you and to your children, show himself worthy of your united affection, confidence and esteem. "Wherefore, show ye to him, and before the Churches, the proof of your love."

If you would have him a useful Minister, and secure to yourselves and to your children the benefits of his ministry—give him your confidence—give him your prayers—give him your firm and united support. And we will indulge the pleasing hope, that you will long experience the joys of Christian harmony, and “walk worthy of the Lord unto all pleasing,” “that whether we come and see you, or else be absent, we may hear of your affairs,” “joying and beholding your order and the steadfastness of your faith.” Never may the connexion, which has this day been formed, be dissolved, until the great Arbiter of the Universe shall call you to follow your Minister to the grave with solemn mourning and lamentation.

God grant that you may be at peace, not only among yourselves, but with those who once worshipped with you, in this temple, but now worship by themselves. “Let there be no strife between” you and them, “for you be brethren.” God grant that there may be ‘an increase, not of zeal for opinions, but of piety and humility, charity and brotherly love. God grant that the exercise of these graces may lead to peace and condescension and harmony between ministers and people—that Ephraim may not envy Judah, nor Judah vex Ephraim, and the only provocation may be to love and to good works.’

“Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.”——AMEN.

Right Hand of Fellowship,

By Rev. DAVID DAMON, of Lunenburg.



REV. AND DEAR SIR,

IT is now many years since you were welcomed into the vineyard of the Lord, as a Christian Minister, in the appropriate manner which is about to be repeated. Our duty, therefore, so far as it respects yourself, is only to bid you a cordial welcome into this part of the vineyard—to receive and acknowledge you here, in the same character in which you have been received and acknowledged elsewhere. The Ecclesiastical Council here convened have assigned the performance of this duty to me, as their instrument; and I undertake it with pleasure.

Accept, then, dear Sir, this **RIGHT HAND**.—By this sign we repeat the publick acknowledgment of you, as a Minister of Christ, and an equal with us, (who have received a part in the same ministry,) in all respects. By it, we renew to you the assurances which you formerly received, that your brethren in the ministry will assist and advise you in any

difficulty, when you may need it—will endeavour to comfort you when you are afflicted—will hold Christian and ministerial intercourse with you—will endeavour to aid you, as they have ability and opportunity, in the great work upon which you have entered—and will never cease to pray for your success in it.

Having thus renewed to you the assurances of Christian and ministerial fellowship and co-operation on the part of your brethren in the ministry, it is proper that the like assurances should be renewed on your part. Will you, then, my brother, present to us your Right Hand?—We receive it, believing that it is as cheerfully given as ours was received; and that you attach all the significancy to the action, which we attach to the same action, as performed on our part.

We have now, my brother, renewed a covenant to walk together, and to labour together, in the most high and holy vocation to which men are called on earth. But can two, or more, walk together unless they be agreed? Certainly not, unless they are agreed in *some* things; but undoubtedly they may without being agreed in *every* thing—else no two had ever walked together peaceably on earth. And are not Protestant Congregational Ministers agreed that God is love—that Jesus Christ came into the world, and died, to save sinners—that the Holy Spirit is the sanctifier of the human heart—that the holy scriptures are the only rule of faith and practice—that salvation is by the grace of God, through the mediation of his Son, offered to sinners upon

the conditions of faith and repentance—that without holiness no man can see the Lord—and that an eternal state of retribution is to follow the present life? Is not this a glorious gospel, precious to the soul of every real believer? And may not those who receive it as glad tidings from heaven, and much more those who preach it, walk together and be agreed? Yet, alas, the consecrated heralds of this gospel do sometimes contend with one another, and refuse each other Christian and ministerial fellowship. But this is only a proof that the imperfections and faults of men sometimes cleave to the Christian Minister. Let us, my brother, avoid at least this offence, which, with other things, has had a powerful effect in multiplying denominations and names, and in bringing into disrepute, in the minds of the weak and unwary, the Church order and discipline which our fathers in their wisdom and piety adopted—yea, in bringing into disrepute the very name of Congregationalism. This is not said, dear Sir, because we apprehend you need special warning more than others; but because we think it a time when Congregational Ministers ought to be reminded that there is a solemn significancy in the ceremony which has now passed between us; that, besides their covenant obligations as Christian professors, they are under peculiar obligations of a covenant nature, ratified in a solemn publick manner, to regard the Christian law of love, and not to disown a brother, because in points *always* doubtful and in dispute, he differs in his speculations from them. Verbal debates, among Christian Ministers,

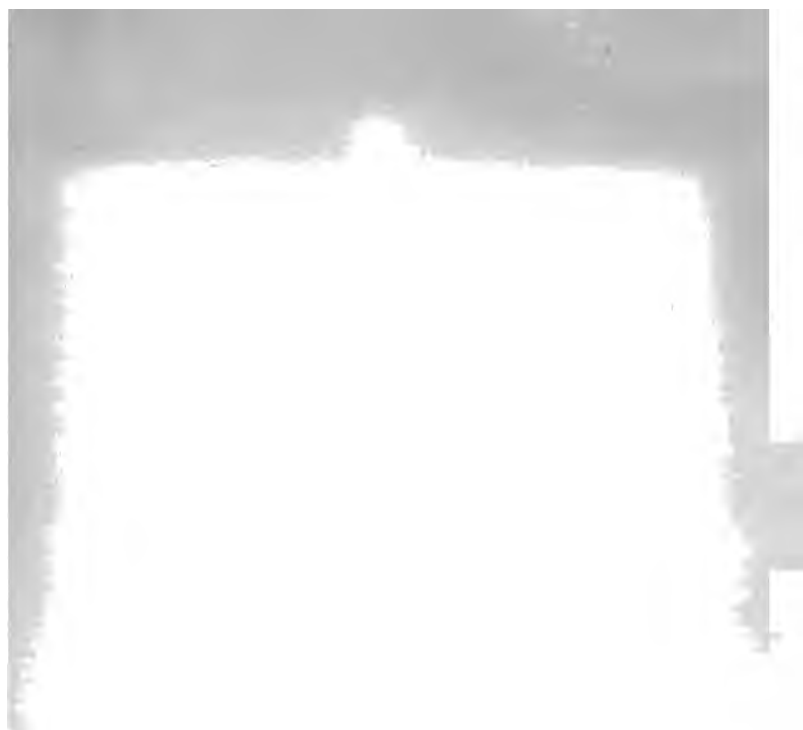
upon subjects about which they differ in opinion, may not, at all times, be avoided. Let them be conducted in the spirit of Christian love : they may then be useful. But let not the Ministers of Christ perpetuate and spread far and wide the knowledge of their differences and debates, by means of the press, unless they can make them appear to be friendly discussions, whose object is the development of truth, instead of angry polemical conflicts for victory.

I now turn to those over whom you are placed as Overseer, Guide, and Teacher, in spiritual things.

To the Members of the Church, in particular, we would say—by the same act by which we receive and acknowledge your Pastor, we receive and acknowledge you, as a regular Congregational Church of Christ, equal, in all respects, to the Churches represented in this Ecclesiastical Council. We have considered your case, and our deliberate judgment is, that you stand upon as solid ground as the Congregational Churches of Christ in your neighbourhood, or as any Congregational Church of Christ. Fear not, therefore, little flock, for, we trust, it is the Father's good pleasure to give you the kingdom. May God add to your numbers, but especially to your Christian graces ; and, more especially, to that grace which is the bond of perfectness and the end of the commandment—charity.

We congratulate all the Members of the Christian Society worshipping in this place, upon the prospects which the transactions of this day unfold to

them. May these happy prospects not be blasted. May the connexion this day formed between Minister and People be long continued. May its fruits be peace and holiness. May the God of peace be with you. May we all, who are here present, be saved with an everlasting salvation, through Jesus Christ, to whom be glory and dominion in the Church forever.—AMEN.



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